

ISLAM AND THE PROBLEM OF EDUCATIONAL RECONSTRUCTION

By Khurshid Ahmad

Of all the problems that confront the Muslim World today the educational problem is the most challenging. The future of the Muslim World will depend upon the way it responds to this challenge. The question is not merely that of *expanding* and multiplying educational facilities or even that of improving the quality of education, however important both these aspects may be. The real issue is much more fundamental. What is to be examined is the crucial question: Is the present system of education in accord with the ideological historical and socio-economic needs of the Muslim people? How far is it committed to the ideal and values of the Muslim *Ummah*? How relevant is it to the changing needs of their society and economy and how capable is it to meet the requirements of today and tomorrow? The critical questions in educational planning are not merely about this or that facility, but about the *basis* of the entire arrangement and the usefulness of the educational scheme as such. Thus, it is the ideals, content, ethos and structure of the educational order that deserve to be examined. Unless they are reviewed in all seriousness, the educational crisis will persist and aggravate.

When we apply ourselves to these fundamental questions we are forced to the conclusion that the present educational system has failed to deliver the goods and looks incapable of meeting the real needs of the Muslim nation. It is not only out-dated, but is positively hampering proper evolution of the historical personality of the world of Islam. Only a radical overhaul of the entire system of education and its reconstruction on a new foundation can ensure the regeneration of the Muslim society and enable it to meet its tryst with destiny.

This paper seeks to focus the attention of the Muslim youth and of the intellectuals and leaders of the world of Islam on the real nature of the problem. It is divided into three parts. In the first part, we shall try to survey the contemporary educational scene, and give its salient features. This will also enable us to develop a framework for the analysis of the educational problem. In the second part we shall try to study the Islamic concept of life and education and will try to spell out its implications for the present day world. This will also reveal the chasm that exists between the ideal and the real situation and enable us identify the area of reform and reconstruction. The last part will be devoted to developing the broad outlines of a new approach and a new strategy for educational development. This, it is hoped, may on the one hand lead to the identification of the real issues involved, and, on the other, point to some of the ways in which the Muslim people and states may strive to set their house in order.

The traditional system of education is now generally confined to the so-called religious education, which is removed from the mainstream of life and does not produce people who are capable of leading a nation in different fields of activity. It is serving a very limited purpose and that is why it is almost unable to influence the modern sector of society—the economic, social, administrative, technological, political and international sectors of life.

2. New national systems of education have developed mostly during the period of colonial rule. Some efforts were made to establish new educational institutions during the twilight of Muslim power, but nowhere any new educational system could be developed which, on the one hand, was charged with the real Islamic ideals and, on the other, was capable of meeting the new technological, economic and political challenge. Then came the period of imperialist rule. It was during this period that new educational developments took place, partly because of the efforts of those who thought that the Muslims could catch up with the West only by importing the Western system of education, partly through the efforts of Christian missionary organizations which tried to bring about a cultural and consequently religious metamorphosis of the Muslim society and its leadership through the introduction of Westernized education 1) and partly through the influence of Western powers and the efforts of colonial governments to produce a new class of people suited. The new system has emerged and evolved under these influences. Surreptitiously it stole a march of the older system. Within the span of a century the vacuum was filled by these new national system of education which were moulded on the pattern of the colonial power that ruled a given country, which were secular in outlook and content and which began to produce all types of educated manpower that holds the reign of authority in all walks of life today. If there are some Islamically oriented educated people they are because of the tenacity of the Islamic tradition and the increasing influence of faith and family. They have been able to keep alive the spark of faith inspite of the system that tried to extinguish it.

1). A British Prime Minister, Lord Palmerstone, is reported to have said in the Parliament: „Perhaps it might be our lot to confer on the countless millions of India a higher and nobler gift (Christianity) than any mere human knowledge“. (Quoted by Savarkar, *War of Independence*, p. 55. Christian missions responded to this call by establishing missions and mission schools. Rev. Kennedy said: „Whatever misfortunes come on us as long as our Empire in India continues, let us not forget that our chief work is the propagation of Christianity in the land. Until Hindustan from Cape Comorin to the Himalayas, embraces the religion of Christ, and until it condemns the Hindu and the Muslim religion, our efforts must continue persistently“.

Empire in the Middle East wrote in his book *Modern Egypt*. England was prepared to grant political freedom to all colonial possessions as soon as possible as a generation of intellectuals and politicians imbued through English education with the ideals of English culture were ready to take over, but under no circumstances would the British Government for a single moment tolerate an independent Islamic State".

3. The present national systems are not even very good replicas of the Educational systems of Western countries. Education in the West became more and more secularised in the post-renaissance period. The contemporary Western Culture is steeped in materialism and zecularism. Education became the chief bastion of this culture. Christian ideals, which permeated education in the earlier periods, were gradually abandoned and the entire body of knowledge was re-organized on the foundations of godlessness. The cultural influences of Christianity peristed, but the new liberal education was secular in its ideals and content. The new philosophies of education tried to rationalize this drift away from religion. Godliness and morality. Character-building was no longer the concern of education ; its exclusive obsession was with communication of knowledge and development of skills. Physical and even social sciences were developed in accord with the new value system of the sensate culture. 4) This system was not only secular and amoral, it was also elitist. The idea was to serve the ends of the ruling classes and to enable them to perpetrate themselves. 5) Universal primary education was adopted only haltingly. Secondary and higher education remain elitist even today. The education of all human beings was never the ideal and policy of Western education.

This system also favoured literary and humanistic studies. Scientific and technological education was confined to a limited number of people only. This trend was more pronounced in the nineteenth and early twentieth centuries, but its legacy persists even today. Educationist in Europe are still trying to grapple with the problems produced by this literary bias in education. 6)

-
- 4). See P.A. Sorokin - *Social and Cultural Dynamics* (4 volumes) New York.
 - 5). Canon Bell of Westminster said in 1832: „It is not proposed that the children of the poor be educated in an explosive manner or even taught to write and cypher. Utopian schemes for the universal diffusion of general knowledge would soon confirm that distinction of ranks and classes of society, on which the general welfare hinges“. Quoted by Helen M. Lynd. *England in the Eighteen Eighties*, Oxford University Press, London, 1945, P. 352.
 - 6). See : Sir Eric Ashby, *Technologies and the Academics : An Essay on Universities and the Scientific Revolution*, Macmillan, London, 1958.
OECD, *Manpower Needs for the Age of Science*, Paris, 1960.
OECD, *Resources of Scientific and Technical Personnel in the Area*, Paris 1960 ; OECD, *Policies for Science and Education : Country Reviews*, Paris, 1962.

in technological and economic fields, have forced many educators to think that the Western model lacks in some very important aspects.

Russia's success space in the late 1950's acted as an eye - opener to many Western planners and a new look was cast upon the system of education and training. A large body of literature has been produced suggesting that the educational system needs radical reorganization. It has been suggested that the system suffers from the following weaknesses. 9)

- i) Education has failed to develop social ideals among the students. Lack of commitment to ideals impairs the spirit of dedication, effort and sacrifice in the educated.
- ii) It has also failed to instill moral values in the hearts and souls of the new generation.
- iii) Education in science and technology has failed to keep pace with the increasing demands of the modern society. Not only the technological content is less than what is required, even the supply of scientists, engineers and other highly skilled manpower is much short of the national and international needs.
- iv) Education lacks an integrating principle. There is over departmentalization of knowledge, with the result that the whole body of knowledge is not properly integrated within a consistent whole.

All these weaknesses go to the roots of the system and demand a restructuring of education even in the Western countries.

People in the West are rethinking about the aims, values and organisational structure of their system of education : but in the Muslim lands the old model is being established and strengthened with catholic dedication and unwavering religiosity.

5. Alongwith their ideological and structural problem, even quantitatively the Muslim world suffers from educational backwardness. It has failed to develop its human resources properly and adequately, with the result that even its material resources are not being optimally used. Rate of illiteracy is very high — Between 65 to 90 per cent of the school-age population are still without education. The quality of education is poor, particularly at secondary and higher levels. The system is unable to produce all the manpower and the types of skills that their countries need. What is produced fails to fit into the pattern of requirements. Consequently, there is educated unemployment, and an increasing outflow of brain power. Per capita expenditure on education remains mostly very low. All this is born out by whatever data are available about the educational situation of the Muslim world. Selected indicators are presented on the following pages to exemplify this.

9) See: *Current History*, Sept. 1958. Rockefeller's *Report on U.S. Education* ; Sir Walter Moberly, *The Crisis in the University* ; A.G. Hughes. *Education : Some Fundamental Problems* W.R. Niblet, *Education and the Modern Mind*.

No.	Country	Illiteracy: % of population (1965)	School Enrollment as % of the relevant age-group Ratio (1964 or the nearest year)	Enrolment in Higher Education. Students per one Million inhabitants (1964 or the nearest year)	Per capita expenditure in U. S. \$ (1965)
1	Algeria	85	34	680	9.94
2	Libya	70	41	1,200	13.61
3	Mali	95	11	50	3.06
4	Morocco	87	27	780	7.43
5	Nigeria	67	33	160	1.46
6	Somalia	95	6	30	0.80
7	Sudan	87	13	570	3.47
8	Tunis	70	51	1,410	8.84
9	United Arab Rcp.	70	43	5,980	8.58
10	Afghanistan	92	11	220	0.80
11	Indonesia	57	38	950	0.87
12	Iran	77	32	1,050	7.26
13	Iraq	80	38	3,470	13.44
14	Jordan	65	54	1,620	6.58
15	Kuwait	53	59	Not available	100.64
16	Lebanon	24	47	8,440	14.04
17	Malaysia	57	51	1,367	12.55
18	Pakistan	80	22	2,670	1.60
19	Saudi Arabia	90	12	240	13.19
20	Syria	65	43	6,040	13.58
21	Turkey	54	39	2,930	7.11

Comparable figures for some non-Muslim countries, excluding the big powers, are given in table (2). 10)

TABLE 2.
Some Education Indicators for Selected Countries.

No.	Country	Illiteracy % of population (1965)	School Enrolment Ratio (1964 or the nearest year)	Enrolment in Higher Educa- tion. Students per one million inhabitants (1964 or the ne- arest year)	Per capita expenditure U. S. \$ (1965).
1	Czechoslo- vakia	1	69	10.010	76.77
2	Denmark	0	72	10.050	122.74
3	"Israel"	10	66	14.000	65.94
4	Italy	8	61	5.830	60.34
5	Japan	2	74	11.400	41.97
6	Netherland	1	73	12.090	85.01
7	Sweden	0	74	9.230	165.24
8	Yugoslavia	23	63	9.480	—

11) Source: *Human Resources as the Wealth of Nations* by Frederick H. Har-
bison, Oxford University Press, New York, 1973.
Table 11, pp. 68 - 69.

TABEL 3.

Ratios in Academic and Vocational Second Level Education.

<i>Name of Country</i>	Number of Students Enrolled. Academic/ Vocational
<i>A. Muslims Countries</i>	
Pakistan	131.5
Lebanon	56.7
Syria	27.7
Sudan	20.7
U.A.R.	6.3
<i>B. Others</i>	
Italy	2.7
„Israel”	1.8
Netherland	1.0
Yugoslavia	0.4
Czechoslovakia	0.4

More data on the educational situation can be presented, but our purpose is not go into the statistical details of the situation. The above material is sufficient to reveal the major contours of the educational geography of the Muslim world.

Summing up this part of our discussion, we may suggest that our major problems are as follows :

- a) There are two systems of education - one traditional and the other secular. The traditional system is out of step with the needs of a modern Muslim society, while the secular national systems are not cognizant at all of the Muslim identity of the nation. The two systems are moving at cross-purposes. The need of the hour is a gradual integration of the two systems in such a way that a uniform system is evolved on the Islamic basis and is capable of meeting all the needs of a modern Muslim society.
- b) There is widespread illiteracy and general educational backwardness. The new system should attempt to ensure universal literacy and widespread education at all levels.
- c) Education lacks proper technological bias. It is neither need-oriented nor establishes its relevance to the problems of life at different levels. Such education cannot be fruitful and this is the predicament modern education in the Muslim world.
- d) The quality of education is poor and leaves much to be desired.
- e) Education and character-building have been separated from each other.

These are the basic problems that cry for solution.

Efforts at educational reconstruction must address themselves to these.

PART II

Islamic Concept of Life and Education.

Islam is the religion for man. It is the embodiment of that code of life, that guidance, which the Creator of the Universe has revealed for the guidance of mankind. Its primary concern is to build correct relationships between God as such and man as such. Faith represents man's commitment to God - a commitment to think, feel and live with the awareness of the Lord, to bring his will in harmony with the Divine Will and to strive to make His will supreme in the world. Islam awakens a new consciousness in man and gives him a new outlook on life. Equipped with this new outlook, he joins a community of faith and participates in a movement, a collective effort, to reconstruct human life and society. 12) Islam stands, not for life - denial, but for life - fulfillment. It presents a programme for a radical trans - formation of man and society in the light of the basic concepts of the Unity of God (*Tawheed*) and equality of man. It gives an integrated view of man: moral and material, and spiritual and mundane, are welded into an indivisible whole. It refuses to divide life into water - tight compartments of this - worldly and that - worldly; it regards the two as extensions of one another and invites man to the best of this world and the best of the hereafter. 13)

Islam is a *deen*, a complete way of life, and not a scheme of partial reform. It deals with the whole of man, his spiritual, moral, personal and social existence. Its guidance comprehends every walk of human life. It aims at spiritual, moral, material and social reconstruction of human society. It tries to change man from within and to enable this new man to create a just and humane society. It neither neglects the spiritual, nor the material dimensions of life. That is why it creates a just and balanced life. The moral ideal of Islam seeks realisation in the shape of a God - conscious man operating in a moral society - with its social, economic, political, national and international relations emanating from the norms of truth and justice as enshrined in the Quran and the life-example of the Prophet.

Islam is a revolutionary movement for the reconstruction of humanity. It is a *da'wah* with a universal message. The *Ummah* is an organized force charged with the ideal of establishing the Islamic way and conveying it to the entire human race.

"Thus we appointed you a moderate and moderating Ummah, that you may be witnesses (of Truth) to the people and that the Prophet may be a witness to you." 14)

12) See *Reconstruction of Religious Thoughts in Islam* - S.M. Iqbal. Ch : "Spirit of Islamic Culture".

13) Al-Qur'an, Al Baqarah, 2: 201.

14) Al-Qur'an, Al Baqarah, 2: 143. See also Al Haj 22: 78,

The mission of the Prophet, according to the Quran, was to convey the Divine Guidance, to educate the people in its light, to purify them individually and collectively, to establish the Islamic Way and to mobilize the followers of Islam in an unceasing struggle for the propagation and establishment of truth.

The Quran says :

"He it is who hath sent among the unlettered ones Messengers of their own : to recite unto them His revelations and to make them grow and purify and to teach them the Scripture and Wisdom, though heretofore they were indeed in error manifest." 15)

"We verily sent our messengers with clear proofs and revealed with them the Scripture and the Balance, that mankind may observe justice and right measure." 16)

"It is He who has sent His Apostle with Guidance and the Religion of Truth, that He may proclaim it over all paths, even though those who associate deity with God may detest it." 17)

This is what Islam wants to accomplish. It is the task of the educational system to produce such men and women as may achieve this objective. That is why the Prophet (peace be upon him) is reported to have said "I have been sent (by the Lord) as a teacher" and the Quran presents 'men of knowledge' as witnesses of the Truth.

"Allah (Himself) is witness that there is no God save Him. And the angels and the men of learning (too are witnesses to this fact)." 18)

This means that the function of knowledge is to make man God-conscious, to bring him into contact with reality, to endow his life with ideals that make life worth living.

Mans' chief characteristic is potential for knowledge. From the Islamic viewpoint, man started his life-career not from ignorance or darkness, but from knowledge and light. Immediately after his creation, Adam's first contact was with knowledge of things. 19) It is this knowledge and man's capacity to think, observe, reflect and discriminate that gives him superiority over all other creatures in the universe and make him capable of becoming the vicegerent of God on the earth. The first verses that were revealed to the Holy Prophet Muhammad (peace be upon him) emphasise the place and importance of knowledge in Islam :

"Read in the name of your sustainer, who has created-created man from a germ-cell. Read, and your sustainer and Lord is the most Bountiful One who has taught (man) the use of the pen-taught man what he knew not". 20)

15) Al-Qur'an, Al Aljum'ah 62 II: 2

16) Al-Qur'an, Al Hadeed, 57: 25

17) Al-Qur'an, Al Saf 61 : 9

18) Al-Qur'an, Al-e-Imran 3: 18

19) Al-Qur'an, Al Baqarah, 2: 31

20) Al-Qur'an, Al 'Alaq 96: 1 - 5

The Islamic approach to education may be summed up as follows :

1) The fact that man was given 'the knowledge of things' as the 'launching pad' from where the human race began her journey in this world shows that his first requirement is knowledge. It is education that makes any member of the human species a real man.

2) 'Ilm, according to the Quran, is an essential quality for leadership. And 'Ilm in which Islam is interested is not merely that which represents the store of knowledge at a particular period of time. Islam wants to engage man in perpetual pursuit of knowledge, to discover it through the use of all the faculties that have been endowed to man, those of hearing, seeing and reflecting. Reference to these faculties is very pertinent, for it suggests that pursuit of knowledge is to take place by resort to these. These refer to the three sources of knowledge - deduction, induction and revelation. Islam believes in the integration of all the three, and herein lies the uniqueness of Islam. The task of Islamic education is not merely that of communication to the new generations the knowledge acquired by their predecessors, it is also to equip them with the skills to acquire new knowledge, to innovate and experiment, and to systematize all that they hear, see and learn in the light of the true meaning and mission of life revealed by God.

The Islamic concept of education is based on the belief that the All-Knowing God is the real source of knowledge. He has bestowed "knowledge of things" and also guidance for the social life of man. Sense-organ, intellect and intuition are important sources of knowledge. But 'revelation' (Wahi) is the highest source of them all. Moreover knowledge does not deal with the "requirements of life" only, but also with the "objectives of life". And in fact the latter one is of prime importance. That is why the former should be subservient to the latter. This is the concept which gives the ideological basis of our educational system.

This is the central theme of Islamic education.

3) Teaching and character-building are closely interlinked and cannot be separated from each other. Teaching of books and practical wisdom, and moral purification and personality-formation must go hand in hand. That is why in the Muslim educational tradition teaching and character-building have always been two facets of a single reality. The words 'ilm wa fadhl (learning and moral excellence) are always mentioned together and both go to make a term that denotes acquisition of learning piety and higher virtues. The Prophet's functions, as we have seen, included "teaching of the Book and Wisdom" and "purification of the soul" (Tazkiyyah). The integration of these two functions gave rise to the twin functions of education-teaching and character-building, both to be achieved simultaneously.

From these we can deduce that the general aim of education in Islam is to produce such individuals who are

- a) Good Muslims, in thought and character ;
- b) People committed to the ideals of a oneness of God, equality of man and essentiality of justice, and resolved to continue the prophetic mission to the best of their capacity ;
- c) persons adequately qualified and properly skilled to meet the multifarious, intellectual, moral, technical and professional requirements of the society, and :
- d) capable of establishing an efficient, just and human society.

In short, education must meet the ideological, material and technological needs of the society and meet them in such a way that the Muslims may become the leaders of the world. The question of leadership is important, not because of any inherent right of Muslims as being a chosen people, but because Islam is light-sharing and it does want to reorganise the entire fabric of human life on the principles of Godliness, human equality and brotherhood, and justice. The entire structure of human thought and organisation is today based upon Godlessness, elitist interests and exploitations of man by man. Things can change only if a new order is established on different foundations. This is the task which Allah has assigned to the Muslims. And if they want to discharge this function, they will have to reconstruct the entire human thought on new foundations. They will have to be ahead of others in the discovery of knowledge and inharnessing technology for the right ideals. The Muslim world needs a new system of education that could perform this task in the future. The goal may look distant even seem utopian to some, but this is the goal we must strive to achieve. If history is any guide, then this goal is in no way unreliable. What was accomplished in the past could be accomplished with greater success in the future.

There is no other way to our survival as a distinct world community.

PART III

Towards Educational Reconstruction : Some Suggestion.

Now the question arises : How this objective can be achieved ? It is a welcome move that the study of the Qur'an and of Islamic studies is being made compulsory at different levels of education in different levels of education in different Muslim countries. But this should be regarded as only a first step in the desired direction. In the opinion of the writer, the following steps would be required to achieve the above purpose :

- (i) Education of the child begins at home and continues through Mosque, school and college. Parents— particularly mothers— should be trained to impart primary moral education to the child at their home. Moral values should be instilled in the minds of the children through tales, stories, and simple suggestions and advice.
- (ii) Lower primary education may be imparted in the mosques or in the buildings attached to mosques. This will help in making the mosques the centre of future social activity and can go a long way in extending the facilities of education to the general mass of people.
- (iii) At the primary and lower secondary stages reading of the Holy Qur'an and of the life of the Holy Prophet (peace be upon him) should be given primary importance. The student should complete the study of all the basic teachings of Islam by the time he completes his secondary education. Love for the Prophet and the spirit to follow him in all walks of life should be cultivated. The atmosphere of the school be such that the moral virtues of Islam may fill the air of the student breathes. The school should start with a general study of the Qur'an and Hadith.
- (iv) All other subjects, particularly, social studies, should be taught in such a way that the viewpoint of Islam in respect of all of them is explained to the student and he develops the faculty of looking upon all problems—academic or otherwise, from the viewpoint of Islam.
- (v) Islamic studies should be compulsory subjects of study up to the degree levels. It is at this stage that a rational and critical study of the ideology and the problems that beset the modern world should be made. Emphasis at the higher stages of study should be on doctrinal as well as on the social, moral and cultural aspects. The student should be enabled to understand the real problems of the society as also the approach and the solutions provided by Islam. He should also be enabled to develop an insight into the teachings of Islam so that he may think and live in accord with the lines envisaged by it. This education must be provided to all the students whatever be their field of study. Even in professional education like engineering, medicine, commerce etc., the thought and character of the student are extremely important and Islamic studies must constitute an integral part of the courses of study therein. We want to produce Muslim doctors, Muslim engineers and Muslim traders and as such ideological education must be a part of professional and vocational education as well.

- (vi) In higher, and higher secondary education arrangements should be made for specialization in Islamic studies so that the faculties of Islamic learning may produce such scholars as are well versed both in the Islamic and the modern problems of life.
- (vii) In respect of all others subjects - particularly the social studies - teaching at the higher levels should be organised in such a way that both modern trends of thought and the Islamic viewpoint are made known to the students. To achieve this, the over-hauling of the entire curricula and the compilation and introduction of new books will have to be done. We would suggest that every university should establish committees to go into the curricula and books etc., from this viewpoint and suggest ways and means to bring about the needed change. Perhaps the establishment one or more research centres attached to every university would serve a useful purpose in the long run.
- (viii) Remoulding of the entire legal education should also be under taken. In the field of the education of Law most drastic changes will have to take place. Legal education must be based on the moral values of the people.
The success of Islamic law will depend upon the reform and reorganization of the legal education to bring it in accord with Islamic legal and juridical concepts and principles.
- (ix) Teaching of Arabic should be encouraged at all levels of education so that access may be had to the original sources of Islam.
Special short period diploma courses in Arabic should be introduced to popularize the language of the Quran all over the world.
- (x) Primary emphasis should be given on character-building at all levels of education. The spirit of striving in the cause of Allah should be cultivated in the students and ample opportunities should be provided for the expression of this spirit.
- (xi) Another very important reform would be the refashioning of the system of education and training of the teachers. The success of the Islamic system of education would in the last analysis depend upon the thought, character, dedications and example of the educators. Teachers are central figures at all levels of education and much will depend upon them. As such the teacher should bear character that may inspire the pupil and present before him and example worth emulating. Reform of the objectives curricula and acedence and moral climate of the teachers training schools and colleges should be given top priority in any scheme for the new instructions of education.

These are some of the lines on which ideological orientation of education can take place. This will gradually produce a new leadership in every walk of life consisting of people whose faculties of independent thinking are properly developed, who are imbued with the spirit and the ideals of Islam and who want and are capable morally and intellectually of reconstructing the society in the light of the teachings of Islam. This will bring about national integration on firm foundations and will weld the entire nation into one ideological community.

And this will generate a spirit of dedication and sacrifice in the youth. Only a high ideal can engender true dedication in the younger generations and no ideal can be greater and more powerful than the religion of Islam. This will also lay the foundations of a new technological revolution and will ensure sustained economic development. This is the recipe for progress and progress in the material, scientific and technological fields will also take place and through the moral and ideological regenerations of the Muslim people.

We may conclude by suggesting the broad outlines of a strategy for educational reform :

First of all, we must be very clear about what we want to achieve. Any piecemeal reform cannot deliver the goods. What is needed is a total change. The vision of this change should be clear from the very beginning, but it can be realised only gradually in space time. We want to preserve the sound traditions of the Muslim society. Without total break with our rich cultural background, we want to bring about radical reforms which may repave the way for the inaugurations of a new era were in the history of mankind.

Secondly, this objective demands that we should resort to short - period and long - period planning and systematic programming for the achievement of planned targets. Some of the suggestions, we have given, can be accommodated in a series of short - period plans, one laying the foundations for a long period prospective plan. A lot of original research will have to be made. The details of a new model of Islamic educational system is set to be evaluated. In this purpose one or more research institutes should be established and the traditional and modern experts of the Muslim world be pooled together to work out the new system. A permanent Europe's commission or organization on the pattern of ECAFE or ECA, OECD or regional commissions of the U. N. ECAFE or ECA, many also be established to act as a clearing house of information, ideas and research education in the Muslim world. This can also help in developing greater coordination and cooperation in educational planning in a Muslim countries.

Thirdly, reforms will have to be instituted simultaneously in the traditional Islamic system of education and the modern material systems. None of these can be neglected or left to its own fate. Our ultimate objective should be their convergence and integration. This would however take a long time to realise. Proper strategy for this may be :

- a). gradual modernizing of the traditional system without impairing its Islamic law and spirit and the Islamization of the national systems ; and
- b). development of inter - communication and in - and - out - flows between the two systems at their intermediate terminals. Development of a network of linkages between them increase inter - flows and smoothly will gradually bring them closer to each other, increase inter - flows and smoothly pave the way for their integration.

Fourthly, reform of teachers education and training should be one of the most important starting points. The programme of studies in all teachers training colleges should be changed to suit the new needs and intensive in - service courses and periodic refresher courses should be prepared for teachers at all levels.

Fifthly, appropriate bodies should be formed to prepare new scheme of subjects and curricula for different steps of education. Research and study units should be established to prepare new text books and other reading materials and aids. Many experiments will have to be made in this respect. Only gradually the form structure and modus operandi of the new system will become clear. It is futile to search for fully baked blue-prints. We must be clear about our objectives should identify major problems, set along the right direction, and create institutions which can gradually generate changes required. Proper educational and manpower planning should begin and only in due courses of time the new system will grow and articulate itself fully. Let us start with a clear understanding of one objectives and harness all our resources of mind and matter towards their achievement. If we are prepared to do this, then Allah shall guide us and lead us along the right path and all obstacles shall begin to give way.

PARA PENULIS NOMOR INI

PROF. DRA. SITI BAROROH BARIED, dilahirkan di Yogyakarta tanggal 23 Mei 1925.

Pendidikan : Madrasah Mu'allimat Muhammadiyah Yogyakarta, Fakultas Sastra Universitas Gadjah Mada dan menyelesaikan tingkat Doktorat di Universitas Indonesia Djakarta. Pernah mempelajari bahasa Arab di Cairo University, Cairo.

Setelah tammat diperguruan tinggi diangkat menjadi tenaga pengajar di Fakultas Sastra Universitas Gadjah Mada, selanjutnya menjadi Guru Besar Bahasa Indonesia di fakultas tersebut. Disamping itu beliau juga memberi kuliah sebagai Guru Besar Luar Biasa di IKIP Negeri Yogyakarta, IAIN Yogyakarta dan Universitas Muhammadiyah Yogyakarta.

Dalam organisasi beliau terkenal sebagai Ketua Umum Pimpinan Pusat Aisyiah dan anggota Pimpinan Pusat Muhammadiyah.

Banyak tulisan² beliau dimuat dalam majalah² Sastra dan banyak paper² yang diketengahkan dalam seminar².

DRS. A. MUIN UMAR, dilahirkan di Blangpidie Aceh tanggal 14 Oktober 1932.

Pada tahun 1963 menyelesaikan studi di Fakultas Syari'ah IAIN Sunan Kalijaga Yogyakarta. Pada tahun 1969 menambah ilmu pengetahuan mengenai Islamic Studies di Universitas Leiden Nederland. Dari tanggal 1 Januari 1964 sampai dengan tanggal 30 Juni 1972 menjadi Wakil Dekan Fakultas Ushuluddin IAIN Sunan Kalijaga Yogyakarta. Mulai 1 Juli 1972 menjadi Dekan Fakultas Ushuluddin IAIN Sunan Kalijaga Yogyakarta.


Karya² yang pernah diterbitkan antara lain 1. Sejarah Arab sebelum Islam. 2. Sejarah Kebudayaan Islam I. 3. Sejarah Kebudayaan Islam II. 4. Kebangunan Intelektuil pada zaman Abbasiyah. 5. Orientalisme and Islam. 6. Pertumbuhan dan perkembangan Orientalisme. 7. Suatu intepretasi dalam sejarah Islam.

DRS. SAHILUN A. NASIR, dilahirkan di Kudus tanggal 12 Pebruari 1941. Menyelesaikan studienya pada Fakultas Ushuluddin Jurusan Da'wah Institut Agama Islam Negeri Sunan Kalijaga pada tahun 1967. Sejak tahun 1968, menjadi dosen pada Fakultas Tarbiyah IAIN Sunan Ampel Cabang Jember, Fakultas Syari'ah IAIN Sunan Ampel Cabang Lumajang, dosen Pendidikan Agama Islam pada beberapa Fakultas di Universitas Negeri Jember, dan dosen pada Universitas Zainal Hasan (UNZAH) - Genggong, Kraksaan - Probolinggo.

Artikel² yang pernah disusunnya, diterbitkan oleh :

1. Majalah Ihya 'Ulumiddin - Jakarta : *Puasa Sebagai Benteng Pertahanan Mental* (1970), *Asal Usul Tahun Hijrah* (1971), *Kurban Dalam Islam Dan Kristen* (1972).
2. Majalah Panji Masyarakat - Jakarta : Resensi atas buku *Islam & Kristen Tentang Ilmu Dan Pengetahuan* oleh Syekh Muhammad Abduh (1972), *Keutamaan Ilmu* (1973).
3. Majalah Fakta-Jember : *Method Test Dalam Psychologi* (1972).
4. Majalah Ilmu Pendidikan *Sekitar Filsafat Islam* (1970).
5. Ikut sebagai pembahas umum pada dialog agama tentang *Mono-nogami & Poligami Menurut Islam, Kristen, Katholik Dan Hindu Dharma*, diselenggarakan oleh LEPPA Universitas Negeri Jember (1972).
6. Pada tanggal 10 Juni 1973 yang baru lalu, telah menyampaikan pidato Diesnya, pada Dies Natalis IV Universitas Zainal Hasan, dengan judul *Ethika & Problematikanya Dewasa Ini*.

KHURSID AHMAD, dari Pusat Islamic Research, Karachi.



STATE ISLAMIC UNIVERSITY
SUNAN KALIJAGA
YOGYAKARTA



STATE ISLAMIC UNIVERSITY
SUNAN KALIJAGA
YOGYAKARTA